



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Of the martyrdom of Fisher and More he said: "They were the wisest and most holy of Englishmen. By loss of More I feel to have myself died; we had only one soul between us." (p. 109).

Erasmus' connection with Luther and the beginnings of Protestantism are well brought out, and his course clearly explained. The difficulties with which scholars of this period had to cope, and which help to furnish a partial explanation, even though not an excuse for the Reformation, are seen in the suspicion which met his "New Testament" even though "Leo X had already given his special patronage to the work." (p. 72). Erasmus' longing for peace, his keen analysis of the conditions which made for war and against a permanent peace, "might with advantage have been scattered broadcast over Europe during the last seven years." (p. 98). He was the type which is never popular, which is easily misunderstood, and which, when it is misunderstood, seldom takes the trouble to defend or make explanations. Among those who do appreciate the worth of learning and keen thinking, such a "commanding genius will always make its influence felt." (p. 142).

The delineation of such a character is of the greatest importance just now, when we are going through a crisis no less vital, though different from the upheaval of the 16th century. A man who in that time, "lived as a good Catholic" (p. 140) despite abuses which he knew and which affected him profoundly; who was not swayed by the shoutings of the multitude, yet "was intensely human" (*ibid.*) deserves no small praise. And this little volume brings out this unique character most admirably. We have been put into the debt of both author and editor by its production.

St. Justin, the Martyr. By C. C. Martindale, S.J., M.A. New York: P. J. Kenedy & Sons. Pp. 157.

Father Martindale is rendering a great service to English-speaking Catholics in editing the "Catholic Thought and Thinker's Series," of which this is one. In this instance he is both editor and author and so is making an even larger contribution.

The debt which the present owes to the past is often but vaguely apprehended and particularly is the part played by pioneer thinkers underestimated by us who are tempted to regard

ourselves as somewhat original. Books of this character serve therefore the double purpose of acquainting the present day with historical personages and their contributions to Catholic thought, and of showing us "how old the new" is both in the statement of the Faith and in the attacks of heresy.

One must not expect to find in works of this size, "an exhaustive or adequate account of their subject," (p. 7) as Father Martindale warns us, but the average reader, be he cleric or layman, will find this quite sufficient to give him a grasp of the life and times of St. Justin. He begins with a brief setting forth of the historical background, sketching "St. Justin and the World for Which He Wrote" (Ch. I.), the social and political conditions which made Christianity seem to the pagan Roman "an *odium humani generis*" (p. 23); making brief notes on the various systems of philosophy to which men were giving their attention.

Justin was writing for a twofold purpose. He had both pagans and Jews as antagonists; hence his works offer to each of these reasons for his faith, and his "Prolegomena" set forth on the one hand, "The Christian Fact"—a plea that in condemning the Christians their life, not merely their name, be examined," and that the "condemnation attend upon evidence," (p. 36) and on the other hand, "The Prophetic Fact"—an appeal much of the character of our Lord's revelation to the disciples on the Road to Emmaus. While he does not primarily appeal to authority, he accepts it completely. "Christianity is for him utterly authoritative; there is no question here of individualism, of each man's constructing his own faith; or of evolving a religion to suit his level of knowledge or mood." (p. 57).

Full two-thirds of this little volume is taken up with an explanation of "The Doctrine of the Apologists." (Ch. III). "Justin had, first and foremost, to declare the Christian belief in God. The Christians were called atheists; the Roman Empire had lost any clear belief in God; certain philosophical systems included sound elements to which he could appeal: without a clear notion of what Christians meant by "God," it was idle to discuss further articles of their Creed. For these four reasons he had to allow no misapprehension on this point." (p. 59).

The problem of evil, the problem how "the Immutable and Eternal (can) enter into any 'contact' with the limited, the transitory and material," and "How can the limited mind have *any*

sort of knowledge of the Infinite?" were necessarily the "duty of Christian philosophy to confront" and Justin essays the task of defending it, while "he resolutely discards the contemporary false solutions, which led on the whole to Monism, theist of materialist." (p. 65). The real gist of Christian preaching and teaching, however, is "Christ and Him Crucified" and any defense of the Christian system must give an account of what Christians "thought" of Him and of His relation to the Eternal and Infinite God." (pp. 65-66). Thus it was that while "the Apostogists profess belief in the Trinity, yet speak but little of the Third Person. They concentrate on the Second, because of the Logos doctrines existing in pagan philosophies." (p. 12). Justin's careful working out of this is admirably reconstructed for us in copious extracts from his works, and shows us how "upon the answer to the question: 'Who is Jesus Christ?' depends the whole nature of civilization." (p. 84).

From a consideration of His Person, the work of Christ naturally next claims attention, and Justin reviews this historically from the beginning. Saying but little of creation as such he notes, "the first point of importance is that, in the world, spirits and men were alike created free; and freedom involves responsibility. This power of choice Adam misused," (p. 88) and, as a consequence of this misuse, "sin, pain, death, and above all, the power of evil spirits entered into the world." (pp.)90-91).

Turning to the Jews, whose history "looks forward to the Coming and Work of Christ" (p. 111.) Justin finds them very hostile and says, "more numerous and truer Christians are they who come from the heathen than those from the Jews and the Samaritans." (p. 101.) but he argues from their own Scriptures the necessity of their fulfilment in Christ.

"He alludes again and again to the Virgin Birth." (p. 115.) Also he "maintains the Humanity of Jesus Christ in the full historical and normal sense." (p. 114.) Father Martindale says: "Justin's influence and work made for good in three definite ways at least." (p. 122.) First was the refutation of the contention that "the Gospel 'life' of Christ was practically constructed out of the prophecies," (*ibid.*) "The next point of value is that Justin simply will not allow us (despite his theory of the abrogation of the law) to isolate the Christian revelation

from the Jewish" (pp. 123-4.) and thirdly in His "viewing the world as essentially Christocentric." (p. 124.)

Likewise "three points may be singled out in which the work of the Apologists was of tremendous and permanent value" (pp. 141-2.) First: "the Christians were called atheists. None the less, it was their Apologists who disentangled the true idea of God from among the confused notions which seethed in contemporary brains." (p. 142.) "The second point of permanent importance was, the effort to state the Catholic Faith not only in philosophical terms, as far as it was patient of any such statement, but even, in the terms of a particular contemporary philosophy." (p. 145.) which has a very great value in these days, and finally, the fact on which they "are quite clear, that it belongs to the Christian authority to decide whether the attempt has proved successful, or how far, or whether thought may legitimately strive to proceed along those particular lines." (p. 147.)

In spite of a few difficulties in which he becomes occasionally involved, "we should applaud Justin not only for having embarked so courageously on so high an enterprise, but for a very real success, and a success excellent in itself, and not alone because it enabled his successors to do their yet more perfect work." (p. 150).

"Justin helped Europe to an understanding of God, of Christ, and of human history; and without him the great men of ensuing ages would have found their task a thousand times more hard." (pp. 153-4.)

FLOOD KEELER, A.M., S.T.B.

Work, Wealth and Wages. By Joseph Husslein, S.J., Ph.D.
Chicago: Matre. Pp.

During the past few years Father Husslein has been producing a series of works which have attracted inter-national attention. Of his noted study on capital, labor and the Church, a prominent Anglican author wrote in the *American Church Monthly*: "His 'World Problem' impressed everyone as one of the ablest books written in America on the subject involved."

His present volume "Work, Wealth and Wages" is with